AUM

Not by birth does one become low-caste, not by birth a Brahman; by his deeds he becomes low-caste, by his deeds a Brahman.—*Vasala-sutta*, v, 21.

Him I call indeed a Brahman who, though he be guilty of no offence, patiently endures reproaches, bonds, and stripes.—*Dhammapada*, v. 399.

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How She Must Laugh.

SINCE the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her "spirit" as giving communications like what follows:

In Paris in May, 1891, that she objected to the cremation of her body and had changed her views. Yes indeed, how her views must have changed! *Nota bene:* this was from a Catholic medium.

In America in September, 1891, that she had absolutely changed all her views and was now sincerely sorry she had promulgated Theosophy at all. Again later, in the United States, that she desired to have materializing and picture-daubing mediums represent her theories and her teachers to the world, and to carry on her work.

About October, 1891, that her old ideas regarding "spooks" had altered, and that now she wished it to be known as her teaching that the cast-off astral remnants of a human being are in fact spirits, and may be taught in the after life! And further, she is at present—presumably in Kamaloka—desirous of seeing all her books burnt so that her old teachings, now pernicious in her sight, may be forgotten as speedily as possible.

Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first "message" came privately from one who had known her in life but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these "spirit messages". They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke of all, the medium made a claim to at once step into H. P. B's shoes and be acknowledged the leader of the Society!

How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as it is perfectly certain that Theosophists are not at all disturbed by these "communications", her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists!

Yoga: the Science of the Soul.

BY G. R. S. MEAD.

(Continued from June.)

YOU must not, however, suppose that the science of Yoga has always retained its purity; like everything else it has become corrupt. Methods of a mechanical and physical nature have grown up around it, and as the mind of man is more prone to error and materialism than to truth and spirituality, these bastard methods are more eagerly studied than the more difficult processes of the true science. Especially is this the case in our own times, when a growing number of enquirers are once more beginning to turn their attention to the subject.

According to the Esoteric Philosophy, the lower part of man's nature, which he shares in common with the animal, has four aspects, *viz.*: (1) A physical body; (2) a subtile body, invisible to our physical senses; (3) a body, vehicle, or center, or system of centers, of sensation and desire; and (4) the life-principle.

The physical body need not here be further referred to, for although our modern science knows comparatively little of the

functions of a number of the most important organs, yet its minute and exact classification of the physical structure of man's "coat of skin"—as it is allegorically called in the *Bible* and elsewhere—is beyond all praise. The constitution of the subtile or astral body and of the passional and sensational system, however, is of a nature and extent immeasurably transcending that of the physical frame.

The Hindû books on Yoga, known as the *Yoga-Shâstras*, contain elaborate treatises on the anatomy and physiology of these "principles". We may get some hazy notion of their nature by a study of the nervous system and functions of the physical body, but we must remember that in reality they are a complete system of force-centers and force-tracts, so to speak, and that they bear the same relation to the physical body as the electrical current does to its physical conductors. The latest so-called discoveries of electrical science assert that an electrical current can be transmitted from one point of space to another without the conduction of wires, and the Yoga has from time immemorial asserted that man can act independently of his physical body.

We all of us know the tremendous power of electricity, and many of us know the astounding forces which can be brought into play by the agency of mesmerism. Yoga teaches us that every power in the universe has its corresponding power in man, and that not only the life-principle or vital electricity, and the mesmeric and magnetic forces, correspond to identical forces in the universe, but that man can so increase these powers in himself that he can raise them to the same rate of motion as that of the forces of nature. Moreover, as he brings these forces into play, his consciousness gradually and proportionally transcends that of normal mankind and progressively opens up new vistas of life and existence previously undreamed of.

All this may seem very wonderful and incredible to many of us, but the *real* science of Yoga is so transcendent that I have only entered into these explanations in order to tell you that these powers and practices, wonderful and extraordinary though they may be, are no part of true Yoga, and are deprecated as material, inferior, and most dangerous by spiritually-minded teachers of the true Divine Science.

Even when this lower Yoga is recommended by those who have practical knowledge of such things, the learner is told that in no case should any experiment be made except under the direct superintendence of an experienced teacher. In the East this advice is understood and acted on by all but the most foolhardy

and ignorant, for the Orientals know the terrible results that come from ignorantly meddling with forces they cannot control.

In the West, however, the spirit of independent research, which is so admirable in many respects, has produced among the unreflecting a false bravado and a fretful and childish impatience that lead to recklessness rather than sober enquiry, especially in matters of an occult nature.

I know that the vast majority of people in the West will look on the position I am laying down as a silly crying of "wolf" where there is no wolf, or as an impudent series of falsehoods resting on nothing but assertions; and that among this majority there are men and women of intelligence and reputation that I can never hope to emulate. But the most ignorant bearer of Stanley's expedition knows more of the center of the Dark Continent than the wisest who have never read the account of that expedition, or even than the average number of intelligent readers.

When the majority have studied the theory of Yoga, their opinion will be entitled to respect; when they have essayed its practice, their views will claim the right of consideration, but not one instant before.

Let me try to explain to you why the dangers I have spoken of are real and terrible dangers. Morality is not a sentiment; ethics are not mere poetical rhapsodies. Ethical axioms are definite scientific formulæ which describe certain facts and laws in nature. Vicious desires, vicious thoughts, vicious tendencies disease and atrophy the subtile body and organs of man by the alchemy of nature; they turn his vital fluids, so to speak, and his inner forces into poisonous and corrosive solvents, although the reaction in the physical body may not be detected by our scientists who persistently shut their eyes to the major part of man's nature.

A corroded and cracked boiler may be patched up to hold cold water, but once turn the water into steam and the result is an explosion that not only destroys the vessel itself but also brings destruction both to things of its own nature and also to higher organisms. I have told you that the lower form of Yoga consists in increasing the rapidity of certain vital currents which attract to themselves corresponding currents of a like rapidity in nature. Woe to the man or woman who tries to confine such forces in a damaged vessel! Disease, madness, death will quickly follow such foolhardy experiments! I have just told you that we may be diseased within and yet our physical body may be apparently in perfect physical health; it is equally true that we may be physically diseased and yet be pure and healthy within.

Please remember that I am writing about a consciously used science, a definite and determined method of experiment which, even in its lower aspects, is a matter of great effort and difficulty. I am not talking of unconscious and irresponsible mediumship which pertains to a different method, or, rather, want of method, although some of the lower phenomena produced or experienced by either process are identical. And this is the reason why the lower form of Yoga is so largely sought after; the results, though difficult to obtain compared with mediumship, are still immeasurably more easy of acquirement than the results of pure Spiritual Yoga.

Physical phenomena and astral visions, both of a very remarkable nature, can be obtained, especially when a teacher gives the practical links which are invariably omitted in written or printed books. But, unless the lower nature has been purified, no real and permanent good or attainment can ever be achieved. On the other hand, when the lower nature is purified the lower forms of Yoga will not even be attempted, for then the spiritual nature of man seeks union with its transcendent and divine Self, and has no desire for material attainments, even though they may utterly surpass our wildest imaginations, and have to do with matter by innumerable degrees more subtile and extended than the matter we are acquainted with through our five senses.

Further, it is impossible for us to understand the true science of Yoga unless we admit the truth of reïncarnation as one of the fundamental facts in nature. This doctrine teaches that what I have referred to as the individuality, the "I am", persists throughout the whole cycle of rebirths, whereas the personality, the "I am I", the John Smith or Mary Jones of one short life, is immortal only in such thoughts and aspirations as are of the nature of the divine individuality. Now this lower mind, together with the animal part of man's nature, is the only factor at work in the lower Yoga I have been describing. Therefore, whatever attainment may be reached by such practices—astral clairvoyance or clairaudience, the projection of the double as it is called, and a thousand and one other psychic powers that, as yet, the profane world has not even heard of—all such acquirements pertain to the personality. They are no permanent property of the reïncarnating entity, and can never be so as long as that divine Ego is debarred from sharing in them by the selfish ambitions and desires of the personal man. On the other hand, pure spiritual Yoga seeks to quell the stormy waves of the lower mind; to purify the dull red, smoky flames of passion; to make the lower mind the

submissive and purified vehicle of the higher spiritual mind and Self. The results thus achieved by this moral training and stern mental exercise remain permanently with the individuality, and are an assured possession in succeeding rebirths which nothing but a lapse into materiality and a willing servitude to the passions can take away.

The above is the reason why the mere possession of physical or astral clairvoyance and the rest is sternly refused the title of "spiritual" by students of Theosophy. Clairvoyance is not a "spiritual gift" in itself; alfhough it is true that there is a spiritual clairvoyance which sees and yet sees not, and which renders its possessor a power in the world for good beyond all cavil. But they who have this divine vision are, by the very fact, unable to assert its possession, for any such claim would mean its instant loss, unless, indeed, the claim were an impersonal one.

(To be concluded.)

Delusions of Clairvoyance.

SOME years ago it was proposed that psychometry should be used in detecting crime and for the exposing of motive in all transactions between man and man. This, the alleged discoverer said, would alter the state of society by compelling people to be honest and by reducing crime. Now for those who do not know, it may be well to say that when you psychometrize you take any object that has been in the immediate vicinity of any person or place of any action, or the writing of another, and by holding it to your forehead or in the hand a picture of the event, the writer, the surroundings, and the history of the object, comes before your mental eye with more or less accuracy. Time and distance are said to make no difference, for the wrapping from a mummy has been psychometrized by one who knew nothing about it, and the mummy with its supposed history accurately described. Letters also have been similarly treated without reading them, and not only their contents given but also the unexpressed thoughts and the surroundings of the writers. Clairvoyants have also on innumerable occasions given correct descriptions of events and persons they could never have seen or known. But other innumerable times they have failed.

Without doubt if the city government, or any body of people owning property that can be stolen, had in their employment a man or women who could declare beyond possibility of ever fail-

ing where any stolen article was, and who stole it, and could in advance indicate a purpose on the part of another to steal, to trick, to lie, or otherwise do evil, one of two things would happen. Either criminals or intending offenders would abide elsewhere, or some means of getting rid of the clear-seer would be put into effect. Looking at the alluring possibilities of clairvoyance so far as it is understood, many persons have sighed for its power for several different reasons. Some would use it for the purposes described, but many another has thought of it merely as a new means for furthering personal ends.

Its delusions are so manifold that, although mystical and psychical subjects have obtained in the public mind a new standing, clairvoyance will not be other than a curiosity for some time, and when its phenomena and laws are well understood no reliance greater than now will be placed upon it. And even when individual clairvoyants of wonderful power are known, they will not be accessible for such uses, because, having reached their power by special training, the laws of their school will prohibit the exercise of the faculty at the bidding of selfish interest, whether on the one side or the other.

If it were not always a matter of doubt and difficulty, natural clear-seers would have long ago demonstrated the unerring range of their vision by discovering criminals still uncaught, by pointing out where stolen property could be recovered, by putting a finger on a moral plague-spot which is known to exist but cannot be located. Yet this they have not done, and careful Theosophists are confirmed in the old teaching that the field of clairvoyance is full of delusions. Coming evil could in the same way be averted, since present error is the prelude and cause of future painful results.

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort—for untrained seers—as our ideas on the subject of events in which we have not participated. So a clairvoyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. If an anxious mother imagines her child in danger and with vivid thought pictures the details of a railway accident, the picture the seer may see will be of something that never happened and is only the product of emotion or imagination.

Mistakes in identity come next. These are more easily made in the astral plane, which is the means for clairvoyance, than even upon the visible one, and will arise from numerous causes. So numerous and complex is this that to fully explain it would not only be hopeless but tedious. For instance, the person, say at a distance, to whom the clairvoyant eye is directed may look entirely different from reality, whether as to clothing or physiognomy. He may, in the depths of winter, appear clad in spring clothing, and your clairvoyant report that, adding probably that it symbolises something next spring. But, in fact, the spring clothing was due to his thoughts about a well-worn comfortable suit of this sort throwing a glamour of the clothiug before the vision of the seer. Some cases exactly like this I have known and verified. Or the lover, dwelling on the form and features of his beloved, or the criminal upon the one he has wronged, will work a protean change and destroy identification.

Another source of error will be found in the unwitting transfer to the clairvoyant of your own thoughts, much altered either for better or worse. Or even the thoughts of some one else whom you have just met or heard from. For if you consult the seer on some line of thought, having just read the ideas on the same subject of another who thinks very strongly and very clearly, and whose character is overmastering, the clairvoyant will ten to one feel the influence of the other and give you his ideas.

Reversion of image is the last I will refer to. It has been taught always in the unpopular school of Theosophy that the astral light reverses the images, just as science knows the image on the retina is not upright. Not only have the Cabalists said this, but also the Eastern schools, and those who now have studied these doctrines along Theosophical lines have discovered it to be a fact. So the untrained clairvoyant may see a number or amount backwards, or an object upside down in whole or in part. The reliance we can place on the observations of untrained people in ordinary life the scientific schools and courts of law have long ago discovered; but seekers after the marvellous carelessly accept the observations of those who must be equally untrained in the field of clairvoyance. Of course there are many genuine cases of good clear-seeing, but the mass are not to be relied on. The cultivation of psychic senses is more difficult than any physical gymnastics, and the number of really trained clairvoyants in the Western world may be described by a nought written to the left.

M. More.

The Spheres of Inanimate Objects.

A MOOT point with investigators of psychic laws has long been, whether inorganic substances carry an individual sphere of their own or not.

Occultism lays down an axiom that "As is the great so is the small; as above so below"; but to the healthy modern mind occultism is no more an indisputably sacred precinct than the ground covered by other "isms", and in order to hold fast to a thing as good, it must first be proven in strict accordance with many times tested fact, pointing to an undeviating law. The motto of the Theosophical Society, *There is no religion higher than truth*, might be modified advantageously to an ampler expansion of idea in the further postulate *There is no truth save law, or higher than law*, for "Conscious Law is King of kings," and what goes towards the discovery of a hidden law is the patient accumulation of painstaking observation, till certainty is rooted and grounded on repeated demonstration. If the demonstrated fact vindicates occultism, well and good; if it fails so to do, let us keep our minds hospitably open towards fresh fields of inquiry, and cease speaking with bated breath and with dogmatic insistance of an occultism which is not up to par with the demands of present-day methods and provings.

Until within a very few years past no systematic exploration of psychic phenomena has been attempted. The literature of psychometry, clairvoyance, and the like, though bristling with marvels and tales of wonder that one reads with the avidity of a child for fairy lore, is too marred by loose statement and inaccurate observation to be of any evidential worth, either from the legal or the scientific viewpoint. The narrators, all aglow under the stimulus of a new experience, seem cut loose, so to say, from their fly-wheel of cool sense and balanced judgment, which, like the equivalent in a mechanical construction, is the controlling and equilibrating force; and with their machine thus out of kelter, they recount *ad nauseam* utterly trivial details, while some crucial point on which the whole story hinges is left in the dim obscurity of the unrecorded. This constitutes a maddening bafflement of only too frequent recurrence in all systematic endeavor to tread the tangled maze that guards the entrance to the unknown. The few observations here presented are free at least from any rosy tinge of exalted fancy, which, sad to say, will not improbably rob them of all value with the many who care far more for a nursery fiction than for the sober-suited, strait-laced narrative of scientific fact.

The aim of a certain group of persons with minds wholly free from all preconceptions for or against any particular theory, and intent only on a search for facts, was to determine if possible by careful experiment whether inanimate objects were indeed, or not, suffused with an intrinsic or an extrinsic aura; or, in other words, whether they are impregnated with an influence emanating from within and peculiar to their kind, or merely penetrated with the borrowed sphere of such persons or places as they have chanced to be brought into close contact with. After repeated experiments with different individuals extending over quite a period of time, the latter hypothesis seemed to have become reasonably demonstrated, as presently to be seen in the experiments related in all their details, which will be now submitted to the reader's judgment for decision.

To test how much thought-transference may have to do with all psychometric reading, on one occasion a piece of mosaic pavement from the Palace of the Cæsars was given to a fairly good trance clairvoyant, the person who handed the fragment knowing what it was and whence derived. Thereupon followed a minute description of the past and present appearance of the historic site represented by this scrap of scagliola. To change the spirit of her dream, the clairvoyant was next offered by the same individual a small trinket never yet worn, fresh from the jeweller's case, which educed nothing from the psychometer's mind or vision beyond the commonplace statements that would naturally be suggested by such an object. A further trial was then made—the same individual as agent—with an article that had been long and recently worn by a person unknown to both agent and percipient, when surprising results were obtained, the appearance, characteristics, incidents of life, etc. relating to the owner being minutely and correctly stated. At another time a bit of a column of the Palace of the Cæsars was offered the clairvoyant in trance by an ignorant, but decidedly mediumistic, servant girl, when an amusing contrast was afforded in the frequent false starts and vain gropings after something definite, to the luminous description previously given of that famous locality. Mixed with these feeble attempts at decipherment, wherein no trace could be detected of any recognition by the percipient of the object as identical in association with that of the former trial, was a droll inclination to sense the recent surroundings of the stone, and by this process some correct personal hits were made regarding the individuals who had just before been handling it. The same agent next offered the clairvoyant an ornament saturated with the magnetism of the wearer, who was

unknown to both alike, and, as on the previous occasion, there flowed forth a stream of accurate description and close analysis that proved the object alive and palpitating with the sphere of its owner.

The following instance, under very stringent conditions, happened with the writer as agent some six months ago, the clairvoyant being a very remarkable one, not, however, accessible to the general public as such. An appointment made through a third person was promptly kept in the early morning of a fresh brisk day, which afforded the very ideal of atmospheric conditions to which all sensitives are so keenly alive. The previous afternoon had been spent in much perplexity as to the ways and means of procuring some desirable objects for trial, it being of the first importance that these should be entirely unknown as to their history, ownership, and associations to the agent, in order that anything approaching thought-transference might be rigorously avoided. Chance favored the experimenter, however, beyond prayer or expectation. Hardly had he trod the length of a city block before he ran amuck with the man of all others in town who could best, and would most willingly, help him in the dilemma. The situation explained, and the pressing want disclosed, this friend, indeed in need, forthwith clapped a triumphant palm on a submissive shoulder and said: "I have the very thing. Mr. ——'s office is close by. You do not know him even by hearsay. I will ask him for the loan of some trifle for the purpose required, and tell him to give it me without saying what it is, so that all possibility of conscious thought-transference will be obviated." No sooner said than done, whilst I cooled my heels on the pavement for the space of five minutes, when my friend returned with a little paper packet which he handed me, saying that he knew nothing whatever of its contents. On the evening of the same day a further stroke of luck befell, in the consignment to me of two articles from a person who carefully avoided telling me what they were or to whom they belonged. Needless to say that all three objects were touched as little as possible by me, in order to guard against any chance interfusion of currents, they being left in their boxes and wrappers unexamined, and only drawn from these when in the darkened room at the clairvoyant's house on the following morning.

A friend accompanied me to take verbatim notes, for there was to be no trusting to deceptive memory, elate with a possible partial success, reading retrospective details into a scant revelation,—the bare, bald notes, as dry as the usual short-hand writer's report, offering but little scope for a free fancy to play upon.

The clairvoyant was soon in self-induced and deep trance, when the object lent by the gentleman above mentioned was taken from its wrapper and handed to her. She held it on her forehead awhile, then with a rapid movement carried it to the top of her head, and as long as it was held in this position the vision of all the owner's life seemed crystal clear, as it passed in dissolving views before her inner sight. The object was a small locket, detached on the moment of request from the wearer's watch-chain, and with this one clue the man's whole life, relations (these often called by name and minutely described), personal appearance, habits, characteristics, mental powers, state of fortune, associations, half-forgotten incidents of travel, etc. revealed themselves in startling array, all of which, when subsequently submitted to him, was checked and verified down to the slightest allusions. What particularly pleased him was the correct rendering of his two Christian names, as also of the names of many of his kith and kin, both living and dead; while a curious feature of an attempt to get his surname (known to me from having once heard it on the previous afternoon) was that only two letters of it were hesitatingly given, though the Christian names, *wholly unknown to me*, were instantly and with conviction pronounced.

The other articles were then taken from their box. The first, an old-time finger ring with emeralds in a deep gold setting, produced a most painful effect upon the clairvoyant, so distressing, indeed, that she moaned and writhed, while in broken phrases she gave utterance to the scenes it called up before her. These were of a very peculiar and unpleasant nature, involving a breach of money trust and an anguished, dying creature, all implicitly true, and known only to the owner of the object, who from natural feelings of delicacy had never mentioned the actual circumstances outside her own family, until called upon to verify the statement presented in the notes.

The third article was an old-fashioned gold-dial watch, which carried the clairvoyant instantly across the sea to Italy, where it had been bought and worn many years by its original possessor, from whom it had passed to a sister whose eldest child was often indulged with it as a plaything. The history of this child was very curious as disjointedly related by the clairvoyant, and at first it appeared as though she were romancing wide of the mark, but subsequent verification proved her to have seen truly. The child, it seems, had been a very precocious one till the age of three, when by some mischance it was left behind in the alarm and hurry of flight from a burning house, whence rescue came too late

for anything save bare life, for it never spoke an intelligible word thereafter, and rapidly sank into utter idiocy, which pitiable state has lasted for years, though now the subject is an old woman, not even resident in this country, and the circle of friends about the sister who now wears the watch were ignorant of the sad tale, beyond the mere fact of a crazy relative across the sea. It was with difficulty, requiring time, tact, and patience, that all these details were substantiated, for the sister, horrified at this extent of knowledge of one's personal and private affairs attainable by a process she was disposed to discredit, yielded up the facts reluctantly and only on promise of absolute secrecy as to names, localities, and other means of identification.

What promised to be a rare opportunity for experiment presented itself midwinter this year, when a curious antique fell in my way, whose origin and ownership were but partially known to me. I soon made myself its possessor, and it goes without the saying, that a pamphlet that went with the purchase, descriptive of the discovery of the article, was instantly consigned to a dark drawer until, with the enthusiast's ardor for investigation, it should be needed in corroboration of the clairvoyant's statements. The same very remarkably gifted woman was chosen as percipient, but the agent this time was another than myself, one skilled by long practice in these experiments, and who knew absolutely nothing concerning the object in question, this arrangement making all explanation by thought-transference utterly idle. The result, however, was *nil*, the clairvoyant declaring that all influence from the article had vanished, and beyond some assertions that could readily have been surmised for facts by any intelligent by-stander, nothing was obtained. No better object for a test could have been desired than the one chosen, for, had the result been successful, irrefragable proof would have been secured of the presence of an intrinsic sphere in an inorganic substance, the article—a relic of a pre-historic race—having been discovered in some excavations undertaken in the province of Chiriqui, Panama. It is a lump of heavy yellow gold about an inch long, rudely shaped in the semblance of what antiquaries pronounce to be a sacred ram, but which to the lay mind has rather more the similitude of a stag, of somewhat mythical and conventional type.

This failure, taken in conjunction with the similar one with the fragment of a column from the Palace of the Cæsars, would seem to afford convincing evidence that material objects do *not* hold their individual spheres, but merely reflect the spheres of such organic structures whose aura they, so to say, imbibe by intimate

and prolonged proximity. For instance, it would thus appear that an object might be for years in one's immediate surroundings, looked at constantly, often casually touched, thought about very much perhaps, yet to the inner vision of a natural seer it will reveal no item of its owner's life, habits, or associations; nor will it even reflect by some subtle inherent influence its own place of origin or later surroundings, etc., save as these are known or surmised by the agent, who unconsciously by thought-transference projects his ideas, correct or not, concerning it to the percipient's sensitive organs. But the moment we have an object worn about the person, the conditions are absolutely altered, as we have seen. The thing then becomes vital with a borrowed life, and mirrors the whole of an individual existence down to the minutest details.

To have made the last-mentioned experiment perfect, a second trial should have taken place with the little curio. This will be done at some future time if the same percipient will accord another interview, but with another agent cognizant of the history of the object so far as known, when it will be a singular result if, as in the case with the fragment of pavement from the Roman palace, a perfectly reconstructed building in its appropriate environment as imagined by the agent shall be reflected on the percipient's inner vision, and described as an actual scene of the past.

All these trials, repeated over and again, under various conditions, with different persons as agents and percipients, are necessarily extremely slow of accomplishment, and, whatever the result reached, it is recognized as merely an approximation towards an understanding of the mysterious law we are in pursuit of, that underlies all psychic phenomena. It is the part only of crass ignorance, that on the one hand denies the existence of all psychic power, and on the other that of blind bigotry or impertinent pretension that dares to be dogmatically sure of any, the least thing, in this dark region. So much is this the case among the latter class, it may be accepted for an unfailing rule that whoever speaks with positive assertion regarding the laws of these phenomena may be known for one who has had no practical acquaintance therewith, but who none the less gives an unchecked rein to a bounding credulity that requires no proofs, and is hotly resentful of all searching analysis and impartial scrutiny concerning their occurrence and alleged cause. It therefore behooves the psychic investigator, beyond all others, to move cautiously, to experiment untiringly, to accept nothing unproved—or that has not been time and again proved,—to require the most rigid accuracy of observation and of statement, and then, even when rewarded by a

limited success that points to some definite conclusion, to remain humbly aware of the little he knows compared with the vast stretches of mystery that lure him ever onward into the dim unknown.

THOMAS E. KARR.

Hindu Deities and Their Worship.

FROM A HINDU VIEW-POINT.

THE letters of the Sanskrit alphabet are named Aksharas; the word *Akshara* means undecaying. The letters are said to be undecaying because they are the symbols of the Devas, who are undecaying in their Essence. Thus we find in the *Bhagavad-Gîtâ* the letter which stands first in the alphabet, viz. A, symbolizes Sree Krishna, or the Logos, or Vishnu. Now Vishnu is derived from the root *Vish*, to enter or energize; Vishnu therefore means the spiritual power which energizes, or the spiritual aspect of Life. Vishnu is the Active Manifested Will or Iccha Sakti—"Iccha Kriya and Gnanam are Gour (yellow), Brahmi (red), and Vaishnavi (indigo)", says a Sanskrit Sloka. It seems the Logos first divided itself in manifestation into three, corresponding to the three planes of waking, dreaming, and sushupti states of consciousness. They are the evoluting or creating energy (colored red), the sustaining or preserving energy (colored indigo), and the involuting energy (colored yellow). The body of Vishnu is also said to be golden or shining like gold. He is always "clothed in yellow", and has four hands which symbolize the four Vargas, viz.: Dharma (the Law), Artha (physical necessity), Kama (desire), and Moksha (final emancipation). In their manifested aspect every Deva, or god, of whatever grade is considered as finite, but in their Atmic Essence they are eternal and one!

The worship of these deities is enjoined in our *Shastras*, but one must fit himself to be a true *Upasaka* or worshipper. The first step is Karma, the second Upasana, the third Gnanam. Karma here means self-purification and serving humanity; self-sacrifice must be the guiding principle of this step. The second step is Upasana or Bhakti, the guiding principle of which is Love. All Upasakas, worthy to be so called, must be of this stage of progress. The third is Gnanam, or true Knowledge; it is at this stage that the individual begins to lose his own identity and is finally merged in Atma. The connection established at the beginning of the second stage becomes stronger and broader till the barrier of *Maya*, or illusion, dividing the two, disappears and the two be-

come one. "Then knowing me according to (my) tattwa, (he) *enters* at last", says the *Gîtâ*.

So long, then, as one cannot realize the essential unity of the subject and the object, one must proceed by the old old path of the Rishis, the path of Misery, (Durga), the path of difficulty, pain, and trouble, the path of Karma and Upasana. He must be sustained by Love or he is bound to fail; for no man can proceed in that most difficult of all things without love to cheer him up and sustain his drooping spirits.

This Upasana or worship, or rather the occult practical part which leads direct to soul development, has been kept a profound secret; some of our *Shastras* profess to reveal it, but they are mere blinds, or at best but fragmentary hints which appear absurd and indecent on their very face. The theoretical part is, however, systematically and most beautifully treated in many books, and is called *Bhakti-Yoga*, or the Yoga of Love.

Nothing can, however, as I have said, be done without self-purification, self-sacrifice, and serving humanity. *Bhakti*, tainted with selfishness and animal propensities, cannot develop itself, cannot lead one to spiritual advancement, as there can be no true brotherhood of selfish or immoral men. With such defects one cannot grasp the very idea of it.

The practical part of Upasana enjoins *Dhyanam* or concentration of mind on the Deva to be worshipped; the whole Puja * ceremony has a deep occult signification, dealing as it does with colors and rhythmic sounds and burning of incenses. Our forefathers were far more cognizant of the unseen psychic influences acting in man than their modern critics,† and arranged matters so as to counteract them. Even the placing of a particular flower on the top of the worshipper's head is not without meaning, *Brahmarandhra* ‡ (the hole-like path of Brahma the Spirit) being the locality beneath which the spiritual senses act.

The present Hindû worshippers, however, having lost their *Guru-Parampara*,§ no longer understand what they are about and do everything mechanically, which produces no effect. The whole ceremony of worship is so complicated and demands such concentration of mind, among other things, that it would be better for ordinary persons to leave it alone—but what would then become of the mercenary priests and Gurus? K. P. MUKHERJI.

* *Puja* means worship, the act of worship.—[ED.]

† Or their descendants also.—[ED.]

‡ A subtile psychic current supposed to have its exit at the top of the head.—[ED.]

§ *Guru-Parampara*, the true chain or succession of Gurus. The "succession" from St. Peter in the Christian church is the same idea.—[ED.]

Evolution.

A CORRESPONDENT of PATH says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the 7 planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring". Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plan from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of 7 planets 3 times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root and sub and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will

go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the 7 planets. By reading the *Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become "a moon" to some newer planet not now born.

Ques. 2.—"If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?"

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meanings and the confusion will vanish.

Ques. 3.—"If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?"

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all these old states almost

instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradually wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

A Catechism of Brahmanism.

THE PATH IS NOT RESPONSIBLE FOR ANY PART OF THIS.

(Continued from May, 1892.)

QUESTION.—Can you mention some of the Siddhis, or occult powers, referred to in the Hindû *Shastras* for the obtaining of which the Tapasees in the Tapasarniya near Gya were probably practising mortification?

Answer.—The Siddhis referred to in the Yoga *Shastras* are generally eight in number:

(1.) Anima, the power to assimilate oneself with an atom.

(2.) Mahima, the power to expand oneself into space.

(3.) Laghima, the power to be as light as cotton or any similar thing.

(4.) Garima, the power to grow as heavy as anything.

(5.) Prapti, the power of reaching anywhere, even to the Moon.

(6.) Prakavinaya, the power of having all wishes of whatever description realized.

(7.) Isatwa, the power to create.

(8.) Vasitwa, the power to command all.

(55.) *Q.*—Does Brahminism teach salvation by a Common Saviour?

A.—It does not admit salvation of one soul by another person. It teaches that each man shall work out his salvation for himself.

(56.) *Q.*—Quote some passages.

A.—"Giving no pain to any creature, let him collect virtue by degrees for the sake of acquiring compassion for the next world, as the white ant by degrees builds her nest. For in his passage to the next world neither his father, nor his mother, nor his wife, nor his son, nor his kinsman will remain in his company; virtue

alone adheres to him. Single is each man born, single he dies; single he receives the reward of his good, and single the punishment for his evil deeds. When he leaves his corpse like a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanieth his soul. Continually therefore by degrees let him collect virtue for his guide, and he will traverse a gloom now hard to be traversed."

(57.) *Q.*—Does Brahminism teach us to return evil for evil?

A.—No, certainly not. *Manu* says, "With an angry man let him not in his turn be angry". In Tenfold Dharma we have positive instructions to return good for evil.

(58.) *Q.*—Does Brahminism require us to accept its doctrines simply on faith without giving an opportunity to argue upon them?

A.—No, *Manu* says that three modes of proof, *viz.* Ocular demonstration, logical inference, and the authority of the various books which are deduced from the *Veda*, must be well understood by the man who seeks a distinct knowledge of all his duties.

He alone comprehends the system of duties, religious and civil, who can reason by rules of logic agreeable to the *Veda* or the general heads of that system as revealed by holy sages.

(59.) *Q.*—What is the mode prescribed by the *Shastras* to ascertain and determine any point of law which is not expressly mentioned in the texts, or about the validity of which a doubt arises?

A.—The ancient custom was to convene a general council to discuss the doubtful point, and to accept the final resolution of that council as binding. *Manu* says that if it be asked how the law shall be ascertained when particular cases arise which are not comprised in any of the general rules, the answer is this: "That which a general council of well-instructed Brahmins propound shall be held as incontestable law".

(60.) *Q.*—Can you mention an instance of any ancient King convening a council of learned men to determine any doubtful points?

A.—King Janaka of Mittilah was said to have convened a general council, and Panchasíka was allowed to lecture upon his doctrine.

Satan is the apotheosis of self; a supreme personality. Christos is the apotheosis of humanity; a divine individuality.

The personal is the animal; hence Satan is painted with ears, hoofs, and tail of the animal.

The Individual is the Eternal, the Divine: hence Christos is crowned with the thorns of suffering, and with the halo of Divinity.

"She Being Dead Yet Speaketh."

(Continued.)*

THE Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future: † but if out of the . . Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.‡ I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind . . will never profit by these teachings. They would make of the 'strait gate' a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms . . . Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it', and that I would rather starve in the gutter than take one penny for my teaching the sacred truths. . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen 'Seven'. He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give."

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . and . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?§ Of course no

* Quotations from the letters of H. P. Blavatsky, begun in PATH for June, '92.

† Dated December 1, '88. Subsequent events proved the prediction true.

‡ Her correspondent had quoted the Simla letter of "K. H." in *The Occult World*.

§ Referring to the dilemma of an F. T. S. soldier in the army, presented to her.

soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No', I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master." If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego'.

But I am dreaming. I had but four hours' sleep . . . Give my sincere, fraternal respects to . . , and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Masters', as against our Brotherhood—so-called—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . , The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them

and the ideal . . without touching the latter. . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil . . . Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . Those few true souls will be the nucleus for future success, and their children will . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell. . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga* recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession. . . You have a wide and noble prospect before you if you do not lose patience . . Try . to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathise with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose

* *Kali Yuga*—the Dark Age, the present cycle.

heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. . . May *They* help you and allow us to send you our best blessings." . .

"There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of $30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

(Concluded next issue.)

Correspondence.

MISTAKES ABOUT INDIA.

DEAR PATH:—Is it advisable for me to go to India to forward my psychic and spiritual progress? I am told there they know about such matters. Would you advise me to go?

LEANTO.

We would advise you to stay at home and find out that "the kingdom of heaven is within you", and not in India nor America. India is the land of of mystery truly, and the cradle of the race, but you will get on no more there than here in your spiritual development. The Hindûs of to-day are not those of the past; their ancient philosophy is ours as we find it; but to go there ex-

pecting immediate efflorescence of knowledge and power would cause you disappointment. You would probably find your Hindû fellows asking you for aid in the same road. H. P. B. and Mr. Sinnett report one of the Masters as writing some years ago that the Master could not stay among the Hindûs of to-day because of their condition. Could you stand it any better? Stay here and do your duty, looking within for light; there alone—no matter where your body is—can it be found. ED.

LITERARY NOTES.

"THE QUEENS", by Aldemah. The progress of Theosophy is illustrated by an out-growth of spurious imitations, and now "The Brotherhood", a body of *savants* organized for over 800 years, has determined to raise Immortality from a hope to a demonstration by disclosing the reïncarnation of Shakespeare and securing from him a new masterpiece in proof of his identity. They accordingly "brought him under the influence of well-known laws", his "liberated mind at once and gladly took advantage of the happy conditions", and "the result is before" the reader. Shakespeare's reïncarnated "mind and soul" dictated a tragedy in which Mary, Queen of Scots, and Queen Elizabeth are the main characters, very fairly reproducing English as he knew it and people as he supposed them, but with a woful decline of genius and of knowledge of poetic structure which must have appalled him if he re-read any of his works produced when here before. Reïncarnation will have new terrors for authors, and poets tremble at the results of Devachan, if *The Queens*, to say nothing of the future Shakesperian masterpieces promised by "The Brotherhood", makes its way through the land. Better far a vague hope of a progressing immortality than the certainty of re-birth with diminished powers and a tendency to write epics in slipshod style and with feet irregular. (F. J. Schulte & Co., Chicago.)—[A. F.]

THE OCCULT SCIENCES, by A. E. Waite. (1892, Kegan Paul, Trench, Trubner & Co. London, 287 pp.) The preface declares the object of the book to be, "to conduct the inquirer into the vestibule of each branch of occult science, and place within his reach the proper means of prosecuting his researches further in any desired direction", because, forsooth, the more pretentious works do not do this. But the book fails to sustain the program. The "contents" will show. *Magical practices* consist in the evocation of angels, Spirits of the Elements, Demons, and the Souls of the Dead. *Secret Sciences* are such as Alchemy, Elixir of Life, Divination, etc. *Professors of Magical Art* are the Mystics, Rosicrucians, and Freemasons; and *Modern Phenomena* are Mesmerism, Spiritualism, and Theosophy. Any tyro can puncture this poor bubble. The evocations are reprints of the rubbishy nonsense of the Middle Ages, with some Hebraic Cabbalism intermixed. Page 24 gives a lot of fantastic *names of angels*. The chapter on Rosicrucians leaves one in a muddle, and shows that the author does not know that those men were the messengers of the Masters working as the times permitted, but now disbanded as a body. However, he redeems the chapter by the plain statement that the Rosicrucians of to-day have no traditional connection with the originals, but are only appropriators of a name. In the remarks on Theosophy—meaning the T. S.—he thinks the system one of idle refinements, although he is fair in some state-

ments of it; but in attempting to briefly recount the movement it is evident his knowledge of it was limited, and his desire to know all about it in order to speak correctly still more limited.

MAY THEOSOPHIST gives the second number of "Old Diary Leaves". It begins with a letter demolishing the absurd charge that H. P. B's life in Paris was wild, she having passed her time in painting and writing. The full facts as to her crossing in the steerage to New York in order that, by exchanging her saloon ticket, she could secure passage for a defrauded emigrant and children, are stated. Then come accounts of her financial imprudence, unwise investments, appearance in literature, fascinating conversation, etc. Col. Olcott details a remarkable experience with letters, and conclusively shows it a proof of her occult power, giving under seven heads an analysis of all H. P. B's marvels. A series of phenomena is promised for the next "Leaf". "The Qualifications Needed for Practical Occultism" is a most important article, one to be studied well. Mr Edge begins an account of "The Mystery Cards", and Mr. Gopalacharlu of "An Evocation by Sorcery".

Appended to "Old Diary Leaves" is this request:

"I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7, and 8 by either H. P B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second edition of my book, and wish to make the first as interesting as possible. One ought not, at the age of 60, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly editors will oblige very much by giving currency to this request.—H. S. O."

DR. JEROME A. ANDERSON's lamentably poor health has forced him to abandon the conduct of *The New Californian*, but it will be carried on hereafter at Los Angeles by Miss L. A. Off, Collado st, Station F, the subscription price being hereafter $1.50 instead of $1.00, as enlargement is intended.

THEOSOPHICAL SITTINGS, Vol. v, No. 4. "Heaven and Hell," A. L. Cleather, compiles the leading historical opinions as to both, and adds some reflections thereon.

VOICE OF THE SILENCE. A library edition of this book, the same size as *Secret Doctrine*, printed on heavy paper with wide margins, is announced incidentally in the *Vahan*. No price is given, and PATH has no information about it other than as above. Theosophical bibliophiles, however, have an interest in these things, and it might be well for the publishers to inform them in advance.

ONE OF OUR ACTIVE F. T. S. some time ago published in the Pittsburg *Dispatch* an article entitled "Spiritualism considered in the Light of Theosophy". This, with permission of the editors, has been reprinted as a pamphlet by the Dharma Press of Cleveland, Ohio, and an arrangement has been made by which all surplus of receipts over expenses will be given to the Sangamitta Girls' School at Ceylon. Orders at rate of 50 cents per 100 copies may be sent to Mrs. Erma E. Gates, 117 Public Square, Cleveland, Ohio.

THE PATH has published a pamflet of 12 pages, by A. Fullerton, F. T. S., upon *Death as viewed by Theosophy*. Its purport is to give the true view of Death as the entrance to assured rest and bliss, discipline and sorrow being confined to earth-life, and thus to counteract that widespread conception of Death as a penal infliction and the opening to pain which makes it so ghastly and terrifying to most people. Its missionary character is thus patent, for it aims to free humanity from an imaginary horror of peculiar severity and to shift impressiveness from the end of a career to the continuance of it. Some one once said that it was fearful to die a sinner, and was told Yes, but much worse to live a sinner. The more widely such teaching is circulated, the better for the good of souls, and the sooner life will become invested with true significance and motive. (Single copies 2 cents; per 100, $1.50.)

MRS. ANNIE BESANT contributes to the *The Hackney Teacher* a brief but thoughtful article on "Theosophy and Education".

THE NEW CALIFORNIAN for June has a fine study of Bulwer's *Zanoni* by Mrs. Sarah A. Harris and a short "Letter to a Student" by Jasper Niemand, but the great, the surpassing, content is Dr. Jerome A. Anderson's poem on "Reincarnation". Hardly any language can overstate the merit of this superb production, a masterpiece in conception, execution, and technique. The present personality is supposed to address its successor, lamenting in touching pathos its own evil and short-coming, but foretelling the rich future of that successor with a linguistic opulence and glow which seem an anticipation of its later powers. No Theosophical poem since *The Light of Asia* is comparable to this exquisite creation, and it may well rank next to Sir Edwin Arnold's immortal work. Theosophists should possess it for their own pleasure, and circulate it for the honor of the Society.—[A. F.]

Mirror of the Movement.

VEDANTA T. S., Omaha, Neb., will suspend public meetings this summer and meet at private houses from time to time. For over four years the regular weekly meeting has been maintained, and an excellent library of over 100 books been accessible to all applicants.

THE NEW YORK *World* took the pains last month to interview the editor of PATH on the subject of a dream by which the mother of some lost children discovered them in a deserted house, and on June 10th the paper published the Theosophical explanation of such dreams and visions. This shows the change in thought and the increasing effect and influence of Theosophy.

THEOSOPHICAL LEAGUE NO. 1, New York. Although this League gave up its rooms in Lewis street for the summer, it is continuing some work. Poor people are being visited and helped as means allow; $10 a month have been voted by the Board for that purpose.

Pacific Coast Items.

SAN FRANCISCO T. S. continues work, but is not in as good condition as it was hoped. Bro. Anderson, Mrs. Beane, and Bro. Keeney attend regularly and work hard. May their efforts meet with success.

SEATTLE and the north are at work. Bro. Allen Griffiths is expected up that way during the summer, and they hope to revive interest in various places.

THE AD INTERIM CONVENTION at the Slope will be held as usual in October, and the Executive Committee has been asked to give permission. It will be given of course. The Ad Interim Conventions are for the "good of the order", and have no legislative power.

MISS M. A. WALSH is leaving Los Angeles and returning to San Francisco.

THE PRESS of Southern California has been treating Theosophy well. All the newspapers in the various counties visited by the Lecturer have given many columns of reports. At San Luis Obispo no hall was obtainable, so the *Daily Tribune* and *Weekly Messenger* gave articles upon the subject in lieu of the lecture. Everywhere the papers give good notices.

SANTA BARBARA. On the 9th Allen Griffiths lectured here on *Theosophy, Adepts, and Cycles* to an intelligent audience. The editor of the *Independent* called on Bro. Griffiths for a long talk about Theosophy. On the 11th another lecture was given on Karma and Reincarnation.

LEAFLETS AND TRACTS are being distributed by Bro. Griffiths as he goes about, and members in other places do the same thing.

MISS GERTRUDE PITER, Secretary of the Pacific Coast Committee at San Francisco, has been obliged to take a vacation—well earned—in order to restore her health somewhat undermined by her work.

GOLDEN GATE LODGE T. S. is doing well: thirty or forty are regularly in attendance at its meetings, with several visitors. Study of Theosophy by topics goes on with good results. A number of young men have recently joined it.

VICTORIA, B. C., has been listening to Theosophy as expounded by Bro. Allen Griffiths, Pacific Coast Lecturer, who arrived there June 6th. He lectured at Harmony Hall, about 140 being present, and on 7th met many inquirers. On June 8th a second lecture was given, upon "Reincarnation", to a larger audience. Many questions were put; and on the 10th a third lecture, on "Karma", had a still better attendance.

NEW BRANCH in British Columbia. Bro. Griffiths informally reports a new Branch at this place, to be called Kshanti T. S.

NEWSPAPERS IN B. C. give excellent reports of the lectures and meetings, although—as usual—the clergy attempted to slur the whole thing. Certainly Theosophy spreads very quickly in the free Pacific air.

BRO. H. W. GRAVES, Mr. Burridge, and his sons gave great assistance in the work at Victoria, and intend to keep it up.

The President's Retirement.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADYAR, *27th April, 1892.*

[COPY.—Rec'd New York May 28, 1892.]

The legal advisers of the Society in India and elsewhere having reported that my relinquishment of official status before the Adyar Trust Deed is finally

settled, the Australian legacy affair judicially arranged, and Mr. Judge released from his General Secretaryship by the American Section and made free to take over the Presidential duties, would be highly injurious to the Society's interests; and the Chicago Convention having caused Mr. Judge to cable me to that effect; and Mr. Mead concurring; and Mr. B. Keightley and some of our influential Indian Councillors having written me in like terms; it is evident that I must once more postpone—if only for a few months—my long-desired retirement, so far as the actual severing of my official tie with the Society is concerned. The T. S. not being a legal entity, the property interests have of necessity been vested in me, and my signature in both my personal and representative capacities is needed to validate their transfer to a Board or Boards of Trustees; while as regards the Australian estate bequeathed to me, no settlement can be made by a third party, and possibly none even by myself without another visit to Queensland. For me to consult only my own wishes and break my official tie regardless of the evil effects that would befall the Society, would be an act of selfishness such as I cannot even think of for a moment.

Notice is therefore given that without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague, and chosen successor.

Meanwhile to protect the Society from the possibility of loss or trouble in case of my sudden death, I have executed a Will bequeathing all property whatsoever, whether real or personal, standing in my name or legally mine, including Headquarters, the Permanent Fund and other funds, the *Theosophist*, its good-will, stock-in-hand, book accounts, cash, etc., my Ooty cottage and plot of land, furniture, books, clothing, etc., etc., to the Society.

(Signed.) H. S. OLCOTT, *P. T. S.*

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in June			$1,742 67	
Additional outlay			639 56	
Actual deficiency				$2382 23
Contributions since June report:—				
Members of Aryan T.S.	$ 47 00	Dr. D. J. E. B.	$ 98	
G. T. R.	5 00	P. R. Mehta	4 81	
L. G.	100 00	J. J. L. H	10 00	
J. T. M.	1 50	J. B. H.	2 00	
G. R. B.	1 00	E. A. H	7 00	
G. T. H	2 00	Miss C	2 50	
L. H. C.	1 00	S. A. M	1 00	
H. M. S.	2 00	A. M. S.	5 00	
C.	2 00	Toledo Theosophists	4 00	
R. O. R. B.	1 00	E. H	50	
Cincinnati T. S.	42 00	J. B	15 00	
Total			$257 29	
Actual deficiency (June 22d)				2,124 94

ORIENTAL DEPARTMENT.

No. 12 of the series, for May-June, 1892, brings the first year to a close. In accordance with directions of the Convention of April, the Department issues will appear less often than hitherto, but of larger size. Retrenchment has something to do with the change, as the treasury cannot sustain at the same time the expense of a pundit's salary and the cost of frequent printing. No

particular date for bringing out the papers is promised, but it is likely to be every three months, and if that shall appear to be the best arrangement No. 13 —the first of the new year—will be issued in September, 1892.

WILLIAM Q. JUDGE.
General Secretary American Section.

Indian Notes.

ADYAR, MADRAS.

Miss Anna Ballard, F. T. S., who has been residing at Adyar for some time past, has now left for Burmah. She intends to become a Buddhist nun, and she will no doubt be able to render valuable aid to the Buddhists in Burmah. She is an American by birth, a journalist by profession, and a life-member of the New York Press Club.

Bertram Keightley has brought his tour to a close with visits to Bareily, Moradabad, Lucknow, and Tamalpur. He is now taking a few days well-earned rest at Darjeeling.

The Maharajah of Kapoorthala has been pleased to give Rs 2000 towards our work out here. A generously-minded Australian has given £100 which is to be used for the library.

WHITE LOTUS DAY AT ADYAR.—The anniversary of H. P. B's death was celebrated as "White Lotus Day" at Headquarters in the Convention hall. Some hundred members assembled.

The President took the chair at noon and opened the proceedings by explaining in a few words the object of the meeting, after which he requested some of the Brahmins present to recite some selected passages from the Sanscrit text of the *Bhagavad-Gîtâ*. The President then read the English version of this Sanskrit recitation from one of the volumes of *The Sacred Books of the East*, and called the Parsee, Mobed Rustomji, to the platform. That gentleman explained that he had been deputed by the Bombay Branch of the Society to attend as their representative to express their affectionate reverence for the memory of Madame Blavatsky and their determination to carry on the work, with all possible vigor, which she laid out for the Society. He then read from the *Zenda Vesta* some verses invoking the blessing of the *Fravarshis*, an ancient Zend word which has the same significance as the English expression "Higher Self" or spiritual self of man. It is the belief of the Parsees that these great personages who have passed through the limited circle of human existence still take an interest in the progress of mankind, and that their benign influence can be drawn to those who are pure in heart and have spiritual aspirations. It was remarked that the sound and rhythm of the Zendic language closely resembled those of the Sanscrit. The Parsee gentleman observed that inasmuch as Madame Blavatsky had unselfishly worked for the good of humanity, leaving behind her a great body of noble teachings, she might fairly be classed among the *Fravarshis*, and that he had accordingly included her name and that of Colonel Olcott under the category.

Mr. S. E. Gopala Charlu, the Recording Secretary of the Society and the adopted son of the late Pundit N. Bashya Charriar, then read a paper on the mystical significance of the white lotus. The paper was of a highly interesting and instructive character, and its reading was greeted with much applause. The white lotus, he said, was a flower full of mystical significance, and to the nations of Egypt, India, and Greece denoted the symbol of cosmic evolution,

and the supremacy of spirit over matter. It was significant of the effect of Madame Blavatsky's teaching, which had the tendency to vindicate the supremacy of the spiritual over the physical man.

Col. Olcott then said that among the books which had done more than any others to win the respect of Western nations for Eastern philosophy, the two which Madame Blavatsky had designated in her will for the day's reading stood preëminent. They had heard extracts from the *Bhagavad-Gîtâ*, and he would select those splendid passages of *Light of Asia* which described the joyous thrill that ran through Nature on the morning after Prince Siddhârtha gained supreme wisdom or *gnyanum*, and became Buddha. He had the good fortune to possess Sir Edwin Arnold's manuscript draft of those passages, which had been presented to him by the author in London several years ago. Each document, as they would see, was attested by Sir Edwin's certificate of its presentation to himself (the speaker). Col. Olcott then read several passages, and his rendering of the concluding verse roused the enthusiasm of the meeting. The reader said he doubted if in the whole range of literature there was a passage which so clearly and so beautifully expressed the idea common to both Hindû and Buddhist religions, that the miseries of life consequent upon the misery of rebirth in the physical body are the result of ignorance, and that the only method of escape from this "vicious circle" is by the attainment of knowledge.

The President then called upon any friends of Madame Blavatsky who wished to make some remarks to come forward. The invitation was accepted by Mr. C. Kotiah, Retired Deputy Inspector of Schools, and Mr. C. Streenevasa Iyengar, of the Teachers' College, Saidapet, both of whom delivered appropriate addresses.

Col. Olcott next delivered an address upon the life and works of the late Madame Blavatsky. They were met there not for the purpose of indulging in indiscriminate praise of Madame Blavatsky, for the true Theosophist knew that blind hero-worship and personal idolatry were the greatest of all obstacles in the way of spiritual advancement, which could only be attained by a reliance upon one's own self and an appeal to the saviour within man, that is, his Higher Self.

Europe.

In London Mrs. Besant has been delivering two lectures on Mesmerism and Hypnotism at Prince's Hall, Picadilly, in which she went over the whole subject and took substantially the same position as well-grounded Theosophists do, that the key to these things is found in man's dual nature as a physical and psychic being. Admission fee was charged.

France shows some signs of improvement Theosophically. Mr. Coulomb at Paris is working hard and is deluged with correspondence. If tradition has any force, Theosophy ought to flourish in France. There Count St. Martin was a deeply-read Theosophist in the revolutionary times, and many of his friends also. At that time too much attention was paid to Mesmerism and all psychic phenomena. Cagliostro and others were there then as well. St. Martin says he was wonderfully protected during the worst days of the *Terreur* by a power outside himself. But Germany at the same time was full of disciples of Bœhme, and yet it now does but little Theosophically. H. P. B. did some things in both countries, and perhaps some day the occult trains she then laid down will exhibit activity.

In July a bazar will probably be held for the benefit of the Bow Theosophical Club, London. A bazar like this means that pretty, useful, and decorative articles will be sold. In America it would be called a Fair.

H. P. B. Press, now in Henry street near Headquarters, is very busy with all sorts of Theosophical printing, and Bro. James M. Pryse, its head, is overwhelmed with work.

At Frome another lending library has been established.

A new Lodge T. S. at Harrogate has resulted from Annie Besant's visit there.

Theosophical League in London opened their Crêche at 67 St. John's Wood Terrace in June. Children of any and every class are admitted on payment of fourpence for each. Miss Kislingbury is treasurer.

Sunday Lecture Society of London, presided over by Prof. Huxley, has invited Mrs. Besant to lecture for them. Many well-known scientific men belong to this body.

Theosophical Manuals No. 2, being upon Reincarnation, by Annie Besant, will soon be out in book form, probably in July.

Chambers Encyclopædia has in type an article on Theosophy by Annie Besant.

Notices.

Notice in June Path that the Convention Report had been mailed was falsified by repeated breaking of printer's assurances, and the issue was exasperatingly late. Next year the printing will be in other hands.

A generous offer from Mr. and Mrs. Wm. E. Gates of Cleveland makes possible the publication of the Convention addresses. The pamphlet will be issued as soon as possible, and will be sold by the General Secretary at 20 cents per copy.

The stock of *Secret Doctrine* is wholly exhausted, and no copies can be furnished till the new edition, very slowly being prepared in London, is issued. Notice thereof will be given.

Forum No. 36 is devoted wholly to a question concerning alternation of sexes in incarnation, and gives the views of William Q. Judge, Dr. A. Keightley, Claude F. Wright, Mrs. A. Keightley, and the editor.

The General Secretary and Vice-President sailed on June 29th, in order to take part in the Convention of the European Section to be held in London July 14th and 15th. He will be absent about a month. All business at Headquarters, 144 Madison Ave, New York, will proceed as usual.

A Theosophist desiring *Lucifer*, vol. 1, Nos. 1, 2, and 3, wishes communication from anyone willing to sell at an advance. The Path will pay $1.50 each for a copy of *Lucifer* of June and September, 1891, on behalf of an F. T. S. Address The Path.

Ask not about a person's descent, but ask about his conduct.—*Sundarikabharadvaja-sutta*, v. 9.

OM.